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DEPUTATION VISITATION NUMBER.

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PERSONALIA.

Osaka.

I have been asked to give an account of the visit of the Deputation to Osaka, and to state some of the questions that were discussed while they were here. To tell about the cordial and lavish treatment these ladies and gentlemen received at the hands especially of the officials of the Government in Osaka, is an easy and pleasing task. But to state briefly and correctly what was accomplished toward the enlightenment and settlement of some of the matters which brought the Deputation to Japan, is not so easy.

In the first place, the main problems were discussed in private, and the time and place for a public announcement of the problems, and how to meet them, is at mission meeting. In the second place, only a partial and, in some cases, an *ex parte* view of many of the topics could

be obtained. Not until the Deputation has gone the rounds of all the stations and seen all phases of the work, and talked with all kinds of missionaries and Japanese workers, especially those far removed from the metropolitan cities—can a fair and all-round judgment be given, and a solution offered that will be worth anything. To be sure, the Deputation has the findings of the Survey Committee, who made a preliminary investigation of the whole field. But different eyes see different things, and a bit of personal contact reveals more than the most elaborate report. Some of the “findings” of the Deputation may raise new problems without rendering very material aid to the solution of old ones.

The Deputation received a reception in Osaka. Previous to their arrival, the native papers had heralded, for some days, the coming of Dr. Berry especially. They recounted, at length, his initiative work in prison reform, in Kobe, his starting the Training School for Nurses in Kyoto, and the timely aid which he and his nurses rendered at Ogaki, during the terrible earthquake in Gifu *Ken*. Ex-governor Okubo took special pains to write an article for one of the leading dailies, eulogizing Dr. Berry's social and philanthropic work. Governor Hayaishi and Mayor Ikegami placed their automobiles at the disposal of the Station

when the Deputation first arrived. If that arrival had been as at first planned, in the morning, four hundred pupils from the Baikwa School, and a large delegation of officials and citizens would have been at the station.

The next day an elaborate banquet was given by the Governor and Mayor at the Osaka Hotel, to the distinguished visitors, at which over 150 guests were present. These included Dr. Ogawa, head of the Government charity organizations, the commander of the Osaka garrison, and nearly all the leading officials of the city. Ex-governor Okubo made a special journey from his home in Kyoto, to be present. Dr. Berry felt the seriousness of the opportunity to speak to such a representative body of Japanese officials and citizens. His presentation of the religious aims and philanthropic purposes of the American Board in sending its missionaries to Japan and other lands, was most enlightening to such an audience. His speech made a deep impression, for the responses by the governors and others, took on an unusual moral tone. The appearance and words at the feast, of Dr. Yamada, now 88 years of age, who was one of Dr. Berry's earliest medical assistants at Kobe, was very impressive.

The next day, another reception and dinner, at the same hotel, was tendered the Deputation by the Standing Committee of the *Kumi-ai* Church. This conference after the dinner, was perhaps one of the most important of all the Deputation will have while in Japan. Its suggestions and decisions will be made known at mission meeting.

The following day, the local conference of leading Christians and preachers in this vicinity was given a reception by the Station, at the Baikwa Home. While it was successful in point of numbers, it was disappointing in its contribution towards solving the problem of evangelizing the city and vicinity. Opinions were so divergent that the Deputation saw clearly that such problems are not easily solved. The meeting with the pupils and

teachers of the Baikwa School, with a racy address by Dr. Blaisdell, and an auto ride through the city, were among the pleasing features of the visit of the Deputation to this center of Congregationalism.

GEO. ALLCHIN.

Kobe.

The Deputation was at Kobe March 8-13. On the day of arrival Dr. and Mrs. Berry were entertained at the Tor Hotel, at luncheon, by the Governor of Hyogo Prefecture, the Mayor of Kobe, and a number of other officials, because of Dr. Berry's early connection with the Prefectural Hospital at Kobe and because he started his prison reform work at the large prison here. A copy of an old letter from Dr. Berry to the authorities in the seventies, had been ferreted out of the prefectural archives, and was read at the luncheon, while a group photograph was taken. Dr. and Mrs. Blaisdell visited the Foreign Children's School, and in the evening there was a station supper, with a semi-formal welcome to the Deputation. Upon Saturday evening, at the Y.M.C.A., the Hyogo Association of the *Kumi-ai* Church gave a rousing welcome to the Deputation, when about one hundred and fifty guests sat at the tables; after refreshments, there were speeches, and the meeting broke up amid the most delightful impressions of the reciprocal cordiality, while the Deputation was greatly pleased with the hearty reception accorded them. Dr. Blaisdell preached at the Union Church, on Sunday, "a stirring sermon," and evidently more stirring than the one reported at Tokyo. Then came the Sunday-school rally of all four *Kumi-ai* churches in the city, along with other schools in and outside the city, but, for the most part, not connected with any church—in all, ten schools—in honor of Dr. Berry, the father of Sunday-schools conducted in Japanese and the founder, Dec. 7, 1873, of the Kobe Church Sun-

day-school. This rally came at one o'clock at the fine hall of the Y.M.C.A., which was filled with an enthusiastic, expectant mass of children, with their teachers. All this large company was supplied with toy banners, bearing the word "Welcome" and a combination design of the flags of America and Japan. The children waved these flags vigorously, as only children can, as they sang their flag-song of welcome, with a vim that made an impression. During the service a boy and a girl from each school, in turn, marched up on the platform to shake hands with Dr. and Mrs. Berry. The first pair, from Kobe Church, made a little speech in behalf of the rest, and later a present was given to Dr. Berry. At the close, Mr. Bell interested the children by playing on his harmonica, and everybody came away feeling that it had been one of the prettiest sights he had even seen.

There was a pleasant reception at the Woman's Evangelistic School on Monday, when some of the missionaries of the city and a few of Dr. Berry's old-time friends enjoyed a social hour with the Deputation.

The Deputation was useful as well as ornamental. Mr. Bell gave helpful addresses at the Chinese Night School and before the Stanford Bible class, besides a brief talk to Miss G. Stowe's Bible class, while all the Deputation spoke at the morning prayers of the various institutions.

All itineraries, including the 4th edition, revised after arrival of the Deputation in Japan, had led us to suppose they would devote several days in May also to Kobe matters, and not till they reached Kobe did we learn that they expected to do us up at the one visit. Preliminary consultation had occurred about having the Hyogo Association time its spring meeting to suit the convenience of the Deputation on its May visit, and we expected to arrange definitely for such a meeting in May, when opportunity for a discussion of all local problems in the Kobe field would be afforded; no meet-

ing for such discussion therefore was on our program in March. The Deputation secured an evening with three of the leaders in the Association, but our impression is that it was not very satisfactory, owing to its not having been anticipated, while Kobe Church pastor was out of town on a previous engagement.

Conferences about station problems were sandwiched in. Among other incidents results justify mention of the Deputation and Station fotograf at the Girls' School, and it is fitting to record the visit of Dr. and Mrs. Berry to Kasugano Cemetery, to place flowers on the graves of deceased members of our Mission, and for words of prayer.

Our personal feeling about the visit is very much like that of the girl who was in love with her beau—glad to have him come and sorry to have him go, and when, in his proposal, he humbly declared, "I have nothing but myself to offer," she assured him: "Small favors most thankfully received." We are most grateful for what time the Deputation could afford us, and in no other than the temporal sense, is there any application of our story—in all others, in sympathetic, helpful counsel, in patient attention to our problems, in delightful fellowship, in expansion of our vista of the largeness of the enterprise in which we are engaged, in confirmation of our faith in the ultimate victory of the Kingdom of God, their largeness was most generous.

ARTHUR W. STANFORD.

Kyoto.

The Deputation reached Kyoto just before noon on Wednesday, March 13. About three hours that afternoon were spent in a meeting with the whole Station. Thursday was largely given to interviews with individuals or small groups. On Friday morning, the Deputation met the pastors and evangelists of the Kyoto *Bukwai* and lunched with them at noon. That afternoon, under

the auspices of the Governor and other prominent citizens, there was a reception in honor of Dr. Berry. This was held in the villa of Mr. Murai, a place that was especially appropriate, since Dr. Berry had a part in helping Mr. Murai to make the fortune that enabled the latter to erect this beautiful villa. The story is worth telling. When Dr. Nee-sima first came to Kyoto, people were much interested in hearing what he had to tell about America. Among his auditors was Mr. Murai, then a young man. What he heard aroused an ambition to help his country to attain to commercial prosperity like that of America. He was in the tobacco business, and to this he devoted himself with such energy as led to a considerable degree of success. Years later he was, for a short time, a patient in the Dōshisha Hospital. One day Dr. Berry, perhaps not knowing what he was, handed him a tract on the evils of tobacco. Mr. Murai read it with much interest, especially the part that told of the immense sums that Americans wasted on the weed. The practical lesson drawn from the tract was that the country where so much tobacco was sold must be the place to find out how to make his own business more prosperous. Hence he went to America, learned how to make cigarettes by machinery, and came back to build a large factory in which he made a fortune. On Friday, he sent a gift to Dr. Berry, accompanied by a letter, in which he said it was in acknowledgment of what the tract had done for him.

Saturday was Commencement Day at the Dōshisha. Pres. Blaisdell was one of the speakers in the morning. At the alumni dinner Dr. Berry astonished all by making a table speech in excellent Japanese, showing that a quarter of a century's absence from the country had not taken from him the use of its language.

On Sunday Pres. Blaisdell preached at the English service in the morning, and in the evening spoke more informally to a company that gathered at Dr.

Learned's house. Dr. Berry that morning spoke at the Kyoto Church, and afterwards had a meeting with those who had been pupils in the Nurses' Training School, when it was under his direction. Drs. Berry and Blaisdell also spoke in the afternoon at the Dōshisha Girls' School.

OTIS CARY.

Oka-Tsuyama.

The Deputation reached Okayama about 5.30 p.m., March 18, their arrival having been suddenly changed by telegram from an earlier train, resulting in a lessened attendance at the depot to welcome them. However, the mayor of the city, the principal of the medical school, the governor of the prison, and other prominent officials, as well as Christians, were present when the train pulled in.

The fact that Dr. Berry had been a former resident of Okayama, was connected with the medical school at its establishment, and had labored for prison reform gave to the visit of the Deputation a wider significance than it could have had simply as a tour of inspection of Christian work. A meeting, preceded by a small reception, was held at the church in the evening, at which addresses of welcome were made by the governor of the prefecture, the mayor, the principal of the medical school, president of the Physicians' Association, governor of the prison, and Deacon Tateishi, of Tsuyama Church, representing the Christians of the prefecture. Dr. Berry responded felicitously, his speech being ably interpreted by Mr. Hatanaka (Geo. Wainwright), the pastor of Kyoto Church.

Tuesday forenoon, a conference was held with the pastors, evangelists, and other workers, to the number of fifty, with two or three exceptions, all the fifteen churches of the district being represented. At this meeting the work and relations of missionaries and Japanese were considered from various points of

view, in an interesting and helpful way. In the afternoon, was held the annual meeting of the Sunday-school Union of the prefecture. It had been postponed a month to synchronize with the visit of the Deputation, because the Sunday-school work in Okayama was inaugurated by Dr. Berry. At the close of the business session Dr. Berry came in and made an address, filled with delightful reminiscences of the old days and life in Okayama.

Tuesday evening, a lecture-meeting was held, under the auspices of the Y.M.C.A., at which Mr. Bell and Dr. Blaisdell made addresses. Wednesday forenoon, was devoted to an inspection of the station work in the city, with a visit to Okayama's famous park and the medical school thrown in, for recreation. After lunch, a station meeting was held, at which the various lines of work of the missionaries were considered and the advice of the Deputation secured upon several matters.

On Thursday morning, Mr. Bell, Dr. Blaisdell, and Mr. Hatanaka proceeded in company with Mr. White, to Tsuyama. A conference was held in the afternoon, at the missionary's home, with some of the church members, where further light was thrown upon the general subject of Christian work in this prefecture. In the evening, a meeting was held at the church, where the members of the Deputation spoke to a crowded house on the subjects, "The Effect of the War on America," and "The World after the War." The present mayor of the city was in the church for the first time, and the meeting cannot but result in great benefit in helping to remove prejudice in this very conservative district, and to cement the friendship symbolized by the two flags joined above the platform.

Friday afternoon, a reception was held at Miss Wainright's home, for Dr. and Mrs. Berry, which was attended by the Governor and some forty, or more, of their old time friends. Saturday a.m. we said goodbye, with regret, to Dr. and

Mrs. Blaisdell and Mr. Bell, but Dr. and Mrs. Berry remained for a little longer visit. The visit of the Deputation left a most favorable impression everywhere and will surely result in drawing American and Japanese closer together in the bonds of fellowship in our common service for the Master.

SCHUYLER S. WHITE.

Tottori.

The Deputation reached Tottori a bit maimed, as Dr. Berry and the ladies of the party sent word they could not come, and Mr. Bell had a touch of bashfulness, and decided not to appear at public functions, but Dr. Blaisdell did the honors for them all with such good assistance from Dr. Pedley that people were not satisfied with the one public meeting, and called for another. The "program" consisted in a meeting with the Christians of the *Ken* in the Tottori Church, Sunday morning, a few calls in the afternoon, a station meeting the next morning, an hour with the pastor and evangelists, a reception by the mayor in the afternoon, and an address to students and teachers in the evening. After the departure some of the leading Christians were asked what they thought of the visit. The answer was most sincere, "It broadened our vision, gave us a better understanding of the Board, and a feeling of friendship, and broke down many little barriers of prejudice."

ESTELLA L. COE.

Miyazaki.

Mr. Clark and I met the Deputation a station or two before Kobayashi, and escorted them to that town. It was raining heavily all day, but they entered into the country visitation heartily, and evidently enjoyed the little meeting with the church people at Deacon Morinaga's house, and the quasi-foreign meal that

followed it. Then we went on to Miyakonojo and had a little meeting with the brethren there at the church, reaching home at 7 p.m. for a supper and talk together. Dr. Pedley, of Maebashi, was with them as guide, mentor and interpreter. They said that this was their first real country taste, and its heartiness and simplicity pleased them. The next day, we had conferences with them in the morning; in the afternoon, the governor and other officials, with all who desired to make part of the company, gave them a reception in the hall of the Girls' School. Speeches of welcome and response were made, the Japanese-American alliance was more firmly cemented, Japanese music was furnished, and a photograph was taken. That evening the missionaries again had consultations with the Deputation. Mr. Bell, who had been a trifle unwell, arrived alone on the last train Saturday evening.

On Sunday, Dr. Blaisdell preached an Easter sermon and the Christian middle school teacher, who comes to me twice a week for English Bible, interpreted, doing fairly well. Dr. Pedley did most of the interpreting, and it was so well done as to elicit remarks in my hearing and a laudatory comment in the papers next day. Sunday evening, there was a welcome meeting by the Christians, and the visiting brethren all spoke. These two church meetings were held in the kindergarten, as the church building is undergoing repairs. On Monday morning we again had a conference with the Deputation. That noon, Mrs. Clark had her cooking-class for the "best" women of the town, and they all adjourned to the kindergarten for the women's meeting that afternoon, where, besides these "best" ladies, a goodly number of church and town's ladies were gathered. At 5.05 p.m. Dr. Blaisdell left for Peking, escorted as far as Korea by Mr. Warren. It happened that a goodly number of evangelists came by that same train, so that there were many friends present at the station to see him off.

That evening, the station ladies gave a supper to these out-station evangelists, who had been called in for the purpose of meeting the Deputation, and there was a service and meeting afterwards, which the Deputation spoke of appreciatively as showing the spirituality of the evangelists. The next day, these last got together by themselves for a conference, while the Deputation went by auto to Chausubara to see the Orphanage (formerly Okayama). Their final fitting was at 5.20 a.m. Wednesday.

This, in barest outline, is the schedule of the Deputation in Miyazaki. Would that I had the ability to tell all that we feel as to the results in encouragement, new hope and faith, and determination, that they left behind them in the hearts of the missionaries first, of the Japanese workers, and all whom they touched. Through the official reception they helped us to get nearer to the official class than before—though we were already nearer than in most places. We rejoice in the help that we all have received from their very opportune visit. We trust that the good results may be consummated when we meet together as a Mission at Arima, May 16, to consider the affairs of the Mission in the large.

CHARLES M. WARREN.

Korea.

The Deputation had one purpose in mind in visiting Korea—a friendly conference with representative missionaries and Japanese in regard to the location of an American Board Mission family in the peninsula, primarily for work among Japanese. Correspondence assured the party of the hearty co-operation of our Korean friends, to whom the hearty thanks of the Deputation are here tendered.

On the night of April 3, the good boat "Amoy" bore us swiftly away from Shimonoseki, across the strait, to Fusan, which we reached at 9 a.m.,

and where we spent a day in resting and sight-seeing. The hills behind the port afforded us a sweep of the whole horizon—the bay and sea in front, and the noble hills behind and on either side. A few years ago, Korean homes and shops lined the bay. Now, they are found, for the most part, in the valley behind the ridge on which we stood. The change is due largely to the forfeiting of lands pledged in lieu of money borrowed to enjoy the pleasures of sin for a season.

The night of April 5 found us in Seoul, 250 miles away. Here we were in a modern city of 225,000, modern thoroughfares well lighted, electric cars in the principal streets, tooting autos everywhere, and a general air of bustling activity. From the Governor-General down, we were accorded a hearty welcome. An official dinner, a public reception, a jolly sociable at the home of a good *Kumi-ai* Christian, a long look into a Presbyterian station meeting, and delightful conferences with our missionary and Japanese brethren, were among our experiences. Besides, there were some sightseeing trips in official autos, a concert in which our Secretary Bell was the sensation of the hour, and several chances to preach, both in Japanese and English. The Korean Y.M.C.A., with its audience of 800 Koreans, and the Bankers' Club, packed with 200 of the prominent business men of the city, will long be remembered.

On April 8, we were in Pyengyang, 150 miles away, and found it a city of 63,000, considerably larger than when the writer visited it four years ago. Today it is dubbed the Chicago of Korea, and a population of 250,000 is predicted within the next decade. The mining and agricultural prospects seem almost boundless. Here again, cordiality was in evidence everywhere. Three times we had access to the Governor, the missionaries took us right into their hearts and homes, and the friends in the *Kumi-ai* Church, did their utmost to show how they appreciated the visit. As in Seoul, so here, the conferences with the mission-

aries and Japanese brethren were delightful in every way. The former in both places met us frankly in the spirit of true brotherhood, and assured us of a cordial welcome to any missionary family the American Board might send. There seemed to be a recognition of fine possibilities in the line of getting together, if the right family should come. Our Japanese friends were, of course, outspoken in their desire for such a family, and gave many reasons why the desire should be realized.

The members of the party were Dr. and Mrs. J. C. Berry, E. F. Bell, T. Makino, and H. Pedley. Dr. J. A. Blaisdell had previously gone to China for a visit, and joined the party during the last day in Pyengyang, just in time to return with it to Japan.

HILTON PEDLEY.

Sapporo.

The most significant event during the visit of the Deputation in Hokkaidō was the conference, Apr. 23, in Sapporo, between the ministers and representatives of all the *Kumi-ai* churches of the island and the members of the Deputation.

The conditions of the field and its possibilities were set forth in three papers and several less formal statements. There was free question and answer, and full and frank exchange of opinion on many phases of the evangelization of Hokkaidō. Most meaningful of all was the united request for (1) additional missionaries, for (2) the establishment of a Christian Middle School for boys, and for (3) a Bible School for the training of Sunday-school, and other boy evangelistic workers. The Bible School was considered by many to be the most pressing need.

G. M. ROWLAND.

Niigata.

The visit of the Deputation to Niigata was made in the absence of a resident missionary, from 4 p.m., Saturday, Apr. 27th to 5.30 p.m., Monday. Monday was given to a workers' conference. On Sunday fullest use was made of the members of the Deputation, in the city. Pres. Blaisdell preached at the morning service, and Sec'y Bell, in the evening. At noon, Governor Watanabe entertained the members of the Deputation and half a score of prominent citizens at luncheon. The Governor made a thoughtful and most cordial address of welcome, to which Pres. Blaisdell replied in tone and terms that cannot but result in increased international cordiality, and in a new hospitality toward the message which the Board and its missionaries bear to all. Pastor Osada was greatly pleased with the result. In Niigata the Deputation gave as largely as it received.

G. M. ROWLAND.

Baptism in Buddhism and in Christianity.

PART II.

It is usually heard that *senrei* (baptism) is the ceremony for becoming a Christian, and it is regarded as an important matter. But, although I received *kwanchō* as a Buddhist, I have never been baptised. For this reason, of Christian baptism I know nothing but what is known to anybody who studies Christianity, and what I am now trying to write is nothing new. However, I will venture to state what I have learned about baptism, and to try to find if there is any similarity between Christian baptism and Buddhist *kwanchō*.

Baptism is, of course, the ceremony performed when one becomes a Christian, when a child is born, and when one receives confirmation. In perform-

ing the ceremony a pastor sprinkles upon one's head a little quantity of clean water contained in a certain vessel. This signifies that one's body is cleansed by clean water, and consequently one's heart is purified, resulting in the fact that one has faith, through which one can enjoy the grace of God, and enter into the Kingdom of God. The following verses may be quoted from the Bible:

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Mark 16: 16.

"Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit he can not enter into the Kingdom of God.'" John 3: 5.

"Repent, each of you, and receive baptism." Acts 3: 38.

By these quotations it may be understood that baptism is an important ceremony in Christianity, and although some changes took place in the form of the ceremony, it is true that the ceremony has existed in the history of Christianity since its primitive stage.

Most people are likely to think that baptism is a ceremony monopolized by Christianity, but this is a great misapprehension, because it safely can be said that in Buddhism there exists what is called *kwanchō*, which is just the same as baptism in form, as well as in significance. Thus we can see that there is *kwanchō* in Buddhism and baptism in Christianity, and in both cases the ceremonies have the important significance of initiating their recipients into their respective religions. On this point the two great religions meet together.

Previously I stated that these two religions can shake hands, as there is likeness between the dogma of the Trinity based on God, and that on Buddha, and likewise as in Christianity they believe that they can enjoy the grace of the Triune God and can enter the Kingdom of God through baptism, so in Buddhism they believe that they can be received in the mercy of Buddha,

who is one in three, and can go to *Gokuraku*, become one with Buddha, and, finally, be Buddhas themselves. Here again we can find another similarity between Buddhism and Christianity.

All the same, both Buddhists and Christians aim at the possibility of entering into a life of faith in the end, through the ceremony. As far as the result and purpose are concerned I believe that there is no difference between Buddhist *kwanchō* and Christian baptism.

So far I have explained *kwanchō* and baptism, the important ceremonies of the two great religions in the world, in connection with their methods, significances, and purposes. I will conclude this article with something concerning the origin of these two ceremonies—*kwanchō* and baptism.

The fact that *kwanchō* existed not only in primitive Buddhism, but also in India before Buddhism arose, can be proved clearly by the existence of the custom of taking cold baths in India, and of the Hindoo custom handed down from the Vedic Age. In India, when they visit their ancestors' tombs, they take clean water with them, and sprinkle it upon the tombs, and when they expect noble persons to pass by, they sprinkle clean water over the road.

The use of clean water for purifying purposes may be frequently observed in Japan. These customs convey the same meaning as that of *kwanchō*, examples of which may be found in great number. This ceremony was performed originally to pay reverence to Buddha, but finally it so developed that it came to signify in the form of *kwanchō*, "entering into faith." Every one can imagine that the ceremony of baptism existed in primitive Christianity. I presume the ceremony was already in practise, in a certain form, before Christ was born, because the term baptism is derived from the Greek word "baptismos"* meaning im-

mersion. From this fact it can be inferred that baptism originally must have meant "washing away the dirt of one's body by taking a bath." John the Baptist, the fore-runner of Christ, performed baptism, a fact well known by every body, and since then the ceremony has implied ethical and spiritual meanings. In the light of these facts we can say that the motive of baptism existed for a long time before Christianity arose.

Both *kwanchō* and baptism have been in practise for some 3,000 years, disregarding country, race, and communication, all over the world, and it can be said that the ceremony is a custom based upon human nature, which nature is revealed both in Buddhism and Christianity as *kwanchō* and baptism respectively. These two important ceremonies are the same in motive, significance, and method. And, as the result, Buddhists aim at "being taken into the mercy of Buddha" and Christians aim at "receiving the grace of God;" but I think they meet at the point where they mean to enter into a life of faith through these ceremonies. The only difference between Buddhism and Christianity is that this has God as its object of faith, and that has Buddha as its object of faith, but if the Trinity of Buddha (*San-shin-sokuichi*) and the Trinity of God (*San-i-ittai*) can mean the same, the two greatest religions in the world must be able to shake hands with each other.

I received *kwanchō* as a Buddhist, and, moreover, I have a strong faith based upon Buddhist doctrine. But, strange to say, while investigating Buddhism and Christianity with Mr. Stanford, I have become intimate and acquainted with him, who is from a distant land, and who is apparently a person of a rival religion. However, I do not take him for a rival person, because I know that the two world religions are principally the same. Nay, I believe that I am a kind of Christian, as I have already received *kwanchō*, which has the same significance as baptism.

* The author gave baptizein for baptism in Greek.—TRANSLATOR.

I request my readers to shake hands with me if you understand all I have explained so far. This article was written by request of Mr. Stanford. It will be a great pleasure for me to answer any question by my readers, concerning relations between Buddhism and Christianity. It is also my pleasure to introduce things Buddhistic to my readers.

(Rev.) Kōhō YAMAGUCHI.

[The ideographs for the technical terms in Mr. Yamaguchi's articles are: Kwanchō 灌頂, Hotoke 佛, Kami 神, senrei, baptism 洗禮, Kengyō 顯教, Mikkyō 密教, Shingonshu 眞言宗, Tōmitsu 東密, Hizōki 秘藏記, Budōba who obtained Nirvana 妙覺の佛, shoji 初地, Bukkwa 佛果, jigyo 自行, shuyō 修養, kwan, sosogu 灌, ayakarasu 宵, hodokosu 施, purify water, kajisuru 加持, repeating prayers, shō suru, tonaeru 誦, purifies one's body by water, jisei seijō 自性清淨, (water) naturally pure, moto kara kireina, dirtless, aka no nai 垢, one hundred sixty minds, etc. jita shusseikai no 160 shin (subete no mono, issai) 自他衆生界の百六十心 (すべてのもの一切), Fuku Sanzō 不空三藏, memorial 上表, daigyō 大行, kwanji 灌持, chōsho shutri 超昇出離, cleaning the body by taking off dirt 身を清淨にする 垢をとる, dōshi 導師, gyōja 行者, guided 引率, dōjo, heya 道場, sprinkled, furikakeru, Misshū 密咒, kokoro no mayoi 心の迷, clove 丁香, byakudan 白檀, mandala 曼荼羅, honzon 本尊, gokuraku 極樂, swore, seiyaku 誓約, (effected) a union, dōitsu 同一, kechien kwanchō 結緣灌頂, jumyō 受明, jusha 受者, jushoku 受職, dembo 傳法, soden 相傳, sanshin sokuichi 三身即一, san-ittai 三位一體—EDITOR.]

General Notes.

We expect and welcome a generous amount of constructive criticism from our Deputation at Arima.

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May 4 at Osaka came the annual meeting of Christian women of the Kansai, for prayer and conference.

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The Dutch Government was angry at the angry way in which America and Britain requisitioned Dutch ships last March.

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On May 6 the spring meeting of the Central Japan Missionary Association met at Kujo Church, Osaka, to listen to papers on "The Revised Version of the Japanese Testament," by Bishop Foss, one of the revision committee, and by Mr. Fred Parrott, the agent for the two British Bible Societies at Kobe. Miss Cozad also had a paper on the subject, based on a questionnaire submitted to the pupils in the Woman's Evangelistic School.

* * * *

A reader of our January issue, remark: "In your present issue there is an important question raised as to whether there should be a time limit to missionary operations in any country. It seems to me that in Japan the time has fully come when, facing results achieved, present conditions and prospects, Missions should come to some definite decision, or adopt some definite policy on the matter. But our Church of England Missions, perhaps like most others, seem to be content to drift along on the *solvitur ambulando* principle, which is a strong, wise principle in some circumstances, but too often a refuge for the irresolute and pusillanimous."

* * * *

We have it very direct from the lips of an influential American at Tōkyō—not a missionary—that the *relatively* enormous number of missionaries in Tōkyō is little, if any, short of a scandal. He is reported to be very indignant over the situation and to have expressed the intention to ventilate the matter at home. A rough calculation indicates that from a fourth to a third of all Protestant missionaries in Japan Proper are hived in Tōkyō. Our Deputation ought to emphasize this in America, and see if this most unfortunate policy can not be radically changed. The Boards ought to send a good number of the Tōkyō missionaries scurrying into the interior.

* * * *

If our Mission is to enter upon institutional Church work, or upon social

settlement work, the cities where we are located are the places to start such work. To some it has seemed that the Dōjōkan property at Matsuyama affords the best opportunity for starting an experiment in these lines. In our references to social welfare and institutional work we have not referred to what Congregationalist (XXI. 5) calls "*institutionalizing* some of the work already in hand." That is a good suggestion in its way, but calls for no great effort either in funds, or anything else. It involves no new policy, only a little more emphasis, for our Mission has always done not a little in these small ways, which, of course, tend to the social welfare. On the other hand, if our Mission is to increase emphasis on evangelistic work of the old line, the large cities are not where missionaries should be located, but the small, country cities, or large towns should be chosen for evangelistic centers.

* * * *

There are thirteen sects of Shintō, at whose head are what are termed "superintendent priests," and the number of priests according to the latest available Mombushō figures, is 74,757, including 6,192 priestesses. Buddhism has 56 sects, 71,702 temples, 36,247 independent small chapels, 51,584 head-priests, or those in charge of temples, 54 superintendent priests (*kwanchō*, *daisōjō*, etc., we suppose), 66,607 preaching priests, including 1,303 women. 44,755 priests were engaged in services other than preaching, including 2,752 women. If we understand the report, there were only 8,088 pupils, including 116 girls, in all the schools of the 56 sects, indicating that Buddhism is very weak in educational work. But these figures are from the latest Report of the Minister of Education, and all such Reports are exceedingly *weak* on statistics of religions, devoting but a very brief number of pages to the whole subject, as if it were merely one of the minimal minutiae of education.

* * * *

The *gogai* (extra) boys' bells on the 8th awakened a temporary curiosity like that of the urchin who sees a crowd hurrying in the distance and rushes to learn what's up, but soon continues on his errand, when he finds it is the some old monkey-show which he has seen several times already. The heralded German peace proposals are the same old monkey-show-tricks of the Huns. *Timeo Danaos et dona ferentes*. If the reported proposals are genuine—we need assurance even on this point—they should be ignored. Germany knows the substance of what the Allies require, and until she acknowledges herself quite ready to grant our aims, she must fight on till she is no longer able to fight. "No matter what the cost and how many of us have to give our lives, this war must be so finished that war may be forever at an end." These words of a Canadian officer at the front (See Dawson's "Carry On"), express the sentiment which animates the Allies. The complete destruction of the present German government ought to be the steady aim, and we hope the "idiotic Yankees" will be enabled to put the finishing stroke upon the Hohenzollerns and all the "Potsdam gang." "The German government is a group of detected criminals," guilty of capital crimes. Prince Lichnovsky's "Memorandum" bears out the charge. Time is our ally.

* * * *

The following list of books was solicited by us from Rev. S. H. Wainwright, D.D., Tokyo, Sec'y of the Christian Literature Society of the Federated Missions. It is to be said that his list was made up wholly independently of ours in the last issue, and upon a slightly different basis. We limited him to works in *English*, and to fifteen and six respectively, while in our list we did not confine ourselves strictly to "religions," but included Bushidō and the Ninomiya cult. His fifteen on the non-Christian religions of Japan are:

Griffis: The Religions of Japan.

Aston: Shintō, The Way of the Gods.

Lloyd: The Creed of Half Japan.
Reischauer: Studies in Japanese Buddhism.

Armstrong: Light from the East.

Knox: The Development of Religion in Japan.

Hozumi: Ancestor Worship and Japanese Law.

Chamberlain: Kojiki.

Harada: The Faith of Japan.

Hearn: Japan, An Interpretation.

Nukarya: Religion of the Samurai.

Anezaki: Nichiren, The Buddhist Prophet.

Lloyd: Life of Shinran.

Murray: Handbook for Travelers in Japan.

Shaku Soyen: Sermons by a Buddhist Abbot.

His six on Christianity are:

Cary: History of Christianity in Japan.

Clement: Christianity in Modern Japan.

Steichen: The Christian Daimyos.

The Christian Movement, 1917 edition.

Griffis: Life of Verbeek.

Little: The Lady of the Decoration.

A comparison of his list with ours will show that in less than ten minutes talk we could compromise on a list of twenty-five. Those who have a file of MISSION NEWS will find in XVII. 3.4.5. an extended list of books on the religions of Japan, with brief comments on their value and point of view.

* * * *

Announcement of the resignation of Viscount Ichiro Motono, Foreign Minister in the Terauchi Cabinet since November 1916, was made on April 23. In 1901 he became ambassador at Paris, and from 1906 until 1916 was ambassador at Petrograd. The causes assigned for his recent resignation are, first, (and generally so in such cases) ill-health, and the press accepts the fact that he is very much out of health, tho it is not inclined to regard his undoubted ill-health as more than

one reason, but claims that for political reasons he would have been compelled to resign, if he had been well. His appointment two years ago was generally regarded as a most appropriate one because, "having been so long in France and Russia, he was naturally expected to be an expert in following and forecasting the European situation." But, it is said, China affairs are the crux of Japan's foreign relations these years, and his long absence from Japan unfitted him for dealing with China. His China policy is claimed to have been a failure—one of assisting the North against the South, said the *Nichi Nichi*, which was not alone in this claim. Again, when the question of mobilization for protection of the interests of Japan and the Allies in Siberia was recently on the tapis, he is said to have advocated it strongly, but failed to carry the government with him. Beyond this, he is charged by the press with having failed to foresee and interpret correctly the political changes in Russia during the past two years. We profess no personal opinion on the justice, or otherwise, of these criticisms. The new Foreign Minister is Baron Shimpei Goto, the recent Home Minister, who is taken by the press as a surprise, because he has never had any experience in the diplomatic or Foreign Dept. service, and almost never previously has the precedent been broken. But the vernacular press inclines to account for it as the forlorn hope of the Cabinet to prolong its life. Perhaps this is merely political buncombe by the press. Baron Goto is a man unique among public men for his forcible initiative and *elan*. It is his forcible nature that has brought him to the top circles, as he started out as a physician. He declares that the foreign policy will not be changed, and we see no reason for apprehensions in any quarter.

* * * *

In our February issue a writer said: "Somehow, I feel that, in proportion to the population of the countries, Japan is

going to take more men and money—yes, and time, too—for its Christianization than any other oriental country." This is our own impression. The situation is almost antipodal to that in the mid-eighties when great missionaries like Verbeck, Knox, and others in Japan, expected that "if the missionary societies are faithful to their charge up to the end of this century, you need not, after 1890, send any more missionaries to Japan" (Verbeck, 1889). Our own Mission breathed the same perfumed atmosphere, and its expectation is reflected in the report of Dr. F. A. Noble at the Board's annual meeting in 1888: "Is it not possible for all the great missionary organizations of the Protestant faith thruout the world to unite in a concentrated effort to evangelize Japan within the briefest practicable time? As has been said in this report, and as is known to all intelligent Christians, now is the hour of marvellous opportunity for the winning of Japan to Christ. It may be doubted whether history furnishes any parallel, certainly there is none in these modern days of missionary activity, to the eager readiness of the millions of this empire to come under the power of the gospel. Why would it not be a wise strategy, and in the long run a commendable economy, and a source of new enthusiasm to the churches in all Christian lands, as well as a magnificent triumph for the Kingdom of our Lord, for the leading missionary societies in America, and in Great Britain, and on the continent of Europe, to hold consultations thru their proper officers, and to map out a program of coöperation, and then to combine all energies of men and money for the next ten years in an effort to Christianize Japan?.....Let the grand rally be upon Japan." Yet a comparative view of what our own Mission and the *Kumi-ai* Church have done in half a century, with what all our Turkey Missions have done in over eighty years, with a far greater number of missionaries, amount of money, and educational institutions than we have

had, shows that our Mission has apparently accomplished more substantial results than the Turkey Missions, judged by the number of *Kumi-ai* Christians, by the strength and influence of the churches and educational institutions that have sprung up in connection with our Mission and the Church, and by the fact that if all American Board missionaries were to retire to-morrow, and none replace them, the *Kumi-ai* Church and institutions would continue to abide and "carry on." Our mission work has already resulted in an independent self-conscious, self-supporting, self-governing, self-propagating Native Church. In 1913 there were probably about the same number of Christians connected with the Board's work in Japan as with that in Turkey (cf. pp. 96, 98, XXI. 5). Besides the Native Church developed from our mission enterprise, of course there are several other full fledged Native Churches in Japan, developed from the work of other missions, and many more Native Churches in process of development by various missions. The inference to be drawn from this may be Janus-like, encouragement to renewed efforts in Japan, or to gradually withdraw, since the work is relatively much less needed than in Turkey.

Personalia.

Mr. Jerome Davis Greene is abroad on some war-commission.

Mrs. Marjory Whitney Hall visited at Kyoto and Kobe towards the end of last month.

Apr 16 Miss Olive Sawyer Hoyt read an interesting paper before the XV Club on "War Literature."

Rev. Albertus Pieters, of Oita, addressed the Stanford Bible class Apr 21, on "Newspaper Evangelism."

Prof. Evarts Boutell Greene and Miss Elizabeth Grosvenor Greene were in Washington during the past winter.

Miss Parmelee has donated some

valuable volumes of *The Japan Mail*, and other periodicals, to Pomona College.

Miss Kiso Wakayama expects to sail May 31 by *Kamo Maru*, for America, to attend the Jubilee of the W.B.M.I.

Miss Madeline Clara Waterhouse, of the Dōshisha Girls' School, sailed for home on the *Shinyo Maru*, from Yokohama, on the 7th.

Mr. G. S. Phelps is honorary treasurer of the American Red Cross chapter formed at Tokyo Mch 2, with office at 1 Yaesucho, Kojimachi Ku.

In March appeared Rev. M. D. Dunning's pamphlet on his method of teaching English conversation. We expect to have a notice of it next month.

Miss Marion Frances Allchin's address is: American Y.W.C.A., Hotel Petrograd, 33 Rue Oumartin, Paris. She is in Y.W.C.A. work in France.

Miss Goldthwaite left Kobe April 27, for a brief visit with Miss Parmelee, and then proceeded to Beppu, to do the very interesting sights in that vicinity.

Miss Fanny Bradley Greene and Mrs. Mary Avery (Greene) Griffin and children spent the latter part of the winter at Newton Center, Mass., but are now at the farm, Peterboro, N.H.

Mrs. Joseph Guiney Barclay was a guest of Mrs. Stanford's in mid-April, until going to the C.M.S. annual mission conference at Arima, from the 23, with three bishops in attendance!

Miss Estella Laverne Coe was in the midst of a Tottori bazaar on April 23, pushing quick sales and small (?) profits, on the principle that "a nimble sixpence is worth more than a slow shilling."

A daughter, Helen Woodbury, was born to Mr. and Mrs. J. Merle Davis, at Tōkyō, April 3. Crowded out last month, as we need to go to press earlier than usual these months, owing to shortage of printers.

Miss Annie Lyon Howe reached Yokohama April 11 by the *Suwa Maru*, and came down to Kobe by train the next day. Her mother's condition is not materially different from what it was

some time ago.

Rev. Dr. and Mrs. Otis Cary spent about ten days in the latter part of Apl, visiting their children and relatives at Tōkyō, preparatory to Dr. and Mrs. Cary's departure for America, the latter part of this month.

Dr. and Mrs. Berry lingered some ten days at Tōkyō from the 14th of last month, and received many attentions from the Japanese. On the 24th they left to join the rest of the Deputation at Sendai. The party expects to sail by the *Suwa Maru*, from Yokohama, May 30.

Prof. Masaharu Anesaki, of the Tōkyō Imperial University, recently exchange professor at Harvard for two years, went to California to attend the semi-centenary of the University of California, Mch. 22, and was honored with the degree of LL.D. by the University. This visit and degree form another link in the chain of goodwill between the two nations.

For the sake of a good record we mention the engagement of Miss Agnes Manford Allchin, of the Yokohama Y.M.C.A. to Mr. Harold Hanson, a Y.M.C.A. teacher at Odawara, a graduate of Ottawa University, Ottawa Kansas, and son of Rev. Ola Hanson, LL.D., a Baptist missionary in Burma and author of a Burmese dictionary and grammar.

Rev. Chas. M. Warren left Miyazaki with Dr. Blaisdell for Chosen, partly to act as guide, partly because he had long been wishing for a chance to visit that land, and partly to prearrange some important meetings for the Deputation, who arrived several days later. Dr. Blaisdell went thru to Peking, and Mr. Warren spent about a week in Chosen, over which he is red-hot enthusiastic.

Miss Hilda MacClintock arrived at Yokohama, on Apl 20, by the *Persia Maru*, in company with Miss Mary Florence Denton, and both came down to Kyoto by rail. Miss MacClintock is a new teacher for the Dōshisha Girls' School, "the cultured daughter of mem-

bers of the faculty of the University of Chicago. Her family and friends meet all expenses of travel and salary."

Rev. Alden Hyde Clark and Mrs. Mary Whitcomb Clark, of our Marathi Mission at Ahmednagar, India, have been visiting in Japan for a short time. He was a classmate of our Mr. Cobb at Amherst '00, and also at Union '03, and went out to India in '04, where his main work has been in "The Union Training School for Teachers," with some work in the theological school and in "district" or evangelistic work. Mrs. Clark was Smith '00.

Miss Gertrude Cozad's pamphlet on "The Romance of Kobe," 69 pp., illustrated and furnished with a map, appeared about mid-April; this is based on material she has long been working up, an interesting sample of which she gave before the XV Club last autumn. She has done her work well, as usual, and has put all foreigners who reside in Kobe and have any spark of interest in their mythical, legendary, and historical environment, under great and lasting obligations.

On Apr 25 Mr. Alfred W. Curtis, for twenty-six years editor and proprietor of the *Kobe Herald*, relinquished his connection with the paper, and it passed into new hands. The *Soul Press* justly assessed his editorial work when it said, "Mr. Curtis is a veteran journalist and has conducted his paper with considerable ability for many years. He has always been fair and friendly towards Japan and the Japanese, and has rendered great service in the promotion of friendly relations between Japan and his country."

The April *Our Work* notes among "advance steps" of the W.B.M.P., the appointment of Miss Hilda MacClintock, and has an account of the farewell to her and Miss Denton at Hotel Fairmount, San Francisco, Feb 28, when the latter waxed eloquent over, "The Influence of the Dōshisha upon the Intellectual and Religious Life of Japan." *Our Work* also gives an interesting paragraph about all the multifarious meetings Miss Den-

ton had attended during her furl, and the many gifts she had received to supply all the financial needs of the Girls' School!

Rev. Hilton Pedley, D.D., has been piloting the Deputation over the Empire, as their *fidus Achates*. Just as no one will be able to do as much for the comfort and success of the Deputation as he, so none of us will derive anything like the profit and lasting pleasure from the Deputation's visit that he receives. But that he has not been merely a tourist guide, but has earned his salt, may be judged from a job he had in a country station. He interpreted seven sets of speeches, and was subject to questions and the excitement of a workers' meeting for two and a half hours at night.

Mr. H. Aoki, the singer, spoke in the East Methodist Church, Osaka, in March, on "Hymn Singing," and Mr. Allechin followed him with a talk on the "History of Japanese Hymns." At the beginning of his talk Mr. Aoki remarked that he and Mr. Allechin had been helping the churches, for some years, to improve their singing, but each had spoken at separate meetings. This evening was the first time that they had been together on the same platform. He therefore wanted to tell Mr. Allechin something, which he did not know. Twenty years ago, when Mr. Aoki was a boy in Kobe, Mr. Allechin gave his illustrated lecture on the "Prodigal Son," and sang several hymns. The singing so impressed him (Aoki) that he went home and learned two of those hymns, and determined that, when he grew up, he, too, would sing Christian hymns to large audiences.

Rev. Henry Smith Leiper, Amherst, '13, Union Seminary, B.D. '17 and Columbia, M.A. '17, of Blauvelt, N.Y., and family came to Kobe by the *Empress of Russia*, Apr 25, and spent some time at Kobe, on his way to China, under our Board, where he expects to engage in educational work. For a time he was traveling secretary for the Student Volunteer Movement, and during his studies

at N.Y. he was assistant pastor at the Rutgers Presbyt. Church. Mrs. Leiper was Miss Eleanor Lansing Cory, of Englewood, N.J., Smith '13. We believe she is a cousin of two of the secretaries of the Presb. Foreign Board, while Mr. Leiper's father is a Presb. minister, but our Board landed them for China, partly due to the influence of Rev. Harlan P. Beach, D.D., who had a prominent part in directing Mr. Leiper's course of study over several years. Our North China

Mission will soon become well stocked with such men, if the Presbyterians keep on losing out to us the cream of their young candidates for the foreign field. Witness Murray Scott Frame, whom the Presbyterians wouldn't send to India, for which he specially prepared, because he wasn't quite theologically strict enuf, but now he is teaching their students in the union educational work in China, and has received a \$500 Missionary Fellowship for 1918-9 at Union Theological Seminary.



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Young Luther } By SHIGEHICO SATO, with Preface by KANZŌ
Wakaki Luther } UCHIMURA, 2nd ed. greatly enlarged, 16°. Price
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 Yen 1.60. Postage 12 *sen*.

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VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

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Michinari Suenobu, Chairman of Board of Directors.

Kenkichi Kagami, Managing Director.

MISSION NEWS.

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This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
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